MISHNAH. THE EXODUS FROM EGYPT IS TO BE MENTIONED [IN THE SHEMA'] AT NIGHT-TIME. SAID R. ELEAZAR B. AZARIAH: BEHOLD I AM ABOUT[33] SEVENTY YEARS OLD,[33] AND I HAVE NEVER BEEN WORTHY TO [FIND A REASON] WHY THE EXODUS FROM EGYPT SHOULD BE MENTIONED AT NIGHTTIME UNTIL BEN ZOMA EXPOUNDED IT: FOR IT SAYS: THAT THOU MAYEST REMEMBER THE DAY WHEN THOU CAMEST FORTH OUT OF THE LAND OF EGYPT ALL THE DAYS OF THY LIFE.[34] [HAD THE TEXT SAID,] 'THE DAYS OF THY LIFE' IT WOULD HAVE MEANT [ONLY] THE DAYS; BUT 'ALL THE DAYS OF THY LIFE' INCLUDES THE NIGHTS AS WELL. THE SAGES, HOWEVER, SAY: 'THE DAYS OF THY LIFE REFERS TO THIS WORLD; ALL THE DAYS OF THY LIFE' IS TO ADD THE DAYS OF THE MESSIAH.

GEMARA. It has been taught: Ben Zoma said to the Sages: Will the Exodus from Egypt be mentioned in the days of the Messiah? Was it not long ago said: Therefore behold the days come, saith the Lord, that they shall no more say: As the Lord liveth that brought up the children of Israel out of the land of Egypt; but, As the Lord liveth that brought up and that led the seed of the house of Israel out of the north country and from all the countries whither I had driven them?[35] They replied: This does not mean that the mention of the exodus from Egypt shall be obliterated, but that the [deliverance from] subjection to the other kingdoms shall take the first place and the exodus from Egypt shall become secondary. Similarly you read: Thy name shall not be called any more Jacob, but Israel shall be thy name.[36]

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(1) I.e., sharply, all at once.

(2) Slowly and with effort.

(3) In the third and twelfth benedictions respectively, v. P.B. pp. 45 and 48.

(4) Isa. V, 16.

(5) What should be said on the ten days of penitence.

(6) I Sam. XII, 23.

(7) With reference to Saul. I Sam. XXII, 8. E.V. 'that is sorry for me'.

(8) This is said to refer to Doeg and Ahitophel, who were scholars.

(9) Ps. XXXV, 13.

(10) I.e., conscience-stricken.

(11) Ezek. XVI, 63.

(12) I Sam. XXVIII, 15.

(13) Though from v. 6 of this chapter it appears that he did consult the Urim.

(14) And his silence shows that he was conscience-stricken.

(15) I Sam. XXVIII, 16 and 19.

(16) II Sam. XXI, 6.

(17) And it was not the Gibeonites who said, this.

(18) Num. XXII-XXIV.

(19) On account of its length.

(20) Ibid. XXIII, 22.

(21) Lev. XXV, 35-38.

(22) Ibid. XIX, 36.

(23) Num. XXIV, 9. The reason is that it mentions 'lying down' and 'rising up'. Tanhuma substitutes XXIII, 24.

(24) Ibid. XV, 37-41.

(25) Var. lec.: 'six', which seems more correct.

(26) Ibid. XV, 39.

(27) Num. XV, 38.

(28) Ibid. 41.

(29) Ibid. 39.

(30) Ps. XIV, 1.